

LAIDCENN MAC BAITH, "Suffragare trinitatis unitas" (*BCLL* 294; and *CPL* 1323, there attributed to GILDAS), a text glossed in Old English in the ninth and tenth centuries. The tenth-century monastic consuetudinary known as the *REGULARIS CONCORDIA* has prayers used liturgically which are found in the Book of Cerne; see the edition of Symons (1953 p 43). These prayers, however, are also found in Continental MSS, and thus it is not certain that the *Regularis* was directly influenced by the Book of Cerne; see Bestul (1986 pp 114–15). Prayers from the Book of Cerne are found in such eleventh-century English collections as Cambridge, Corpus Christi College MS 391 (the Portiforium of Wulfstan); London, BL Arundel 155; London, BL Cotton Galba A.xiv; London, BL Cotton Titus D.xxvii; and Vatican, Reg. lat. 12 (Bury Psalter). Here again, many of these are found in Carolingian MSS, and thus it cannot be said for certain that the Book of Cerne directly influenced the formation of the later collections. The presence of many Continental analogs in general complicates the issue of influence of the early Anglo-Saxon collections upon the later Anglo-Saxon or Irish prayers may have travelled to the continent and been reintroduced to England from there, or the compilers of both early and late anthologies may have drawn on a common stock of widely diffused prayers. The best case for the influence of the Book of Cerne, either directly or through lost English intermediaries, is provided by a small group of prayers found in later English collections which seem not to have circulated on the continent. Examples are the prayers "Obsecro te domine," "Rogo te beate Petre," and "O Andreas sancte" (pp 144, 160, and 161), which are found in the Portiforium of Wulfstan in versions textually close to the Book of Cerne; see the edition of A. Hughes (1958–60 pp 9–11), and Bestul (1986 pp 115–16).

The Book of Cerne has a prayer, "Succurre mihi domine antequam moriar" (50), based on ISIDORE OF SEVILLE'S *SYNONYMA* (83.841–42); prayers based on different extracts from the *Synonyma* are in the eleventh-century Bury Psalter, numbers 15 and 18; see Wilmart (1930 pp 207, and 211–12).

Thomas H. Bestul

MEDICAL TEXTS

The surviving medical records in Old English are the oldest in any European language other than Greek and Latin. Sources, therefore, can be found only in Latin works, or in Greek works translated into Latin.

All of the Old English medical texts considered in this article can be

found in Cockayne (GR 6370). For general overviews of the subject, see Grattan and Singer (GR 6386), Talbot (1965), Talbot (1967), and Cameron (1983). [For this *Trial Version*, only the entry on Cassius Felix has been included.]

Cassius Felix, *De medicina* [CASS.FEL.Med.].

MSS—*A-S Vers* none.

Quots/Cits BEDA.Re tract.Act. 28.6–17: CASS.FEL.Med. 122.13–17.

Lists none.

Cassius wrote the *De medicina ex graecis logicae sectae auctoribus liber translatus* in the mid fifth century, and the work was used by later writers, such as ISIDORE OF SEVILLE, and particularly by glossators because Cassius often provides Greek terms for his Latin ones. In commenting on Act 28.8 in his *RETRACTIO*, BEDE explains dysentery by quoting from this work.

M.L. Cameron

OROSIUS: *ODCC* 1012.

Historiae aduersum paganos [OROS.Hist.adu.pag.]: *CPL* 571.

MSS 1. Düsseldorf, Staatsarchiv HS. Z. 4, Nr 2: HG 820.

2. Cambridge, Clare College 18 (Kk. 4.5): HG 32.

Lists 1. ? Alcuin: ML 1.3.

2. ? Worcester II: ML 11.2.

A-S Vers Or (B9.2).

Quots/Cits 1. ALDH.Ped.reg. 167.22: OROS.Hist.adu.pag. 63.8–9.

2. ALDH.Ped.reg. 174.27–75.1: OROS.Hist.adu.pag. 464.16.

3. BEDA.Hist.eccl.: see below.

4. BEDA.Comm.Ez.Neh. 1294–302: OROS.Hist.adu.pag. 20.5–21.3.

5. BEDA.Comm.Gen.: see below.

6. BEDA.Chron.mai.: see below.

7. BEDA.Nom.reg.: see below.

8. ALCVIN.Epist. 397.10–12: OROS.Hist.adu.pag. 544.15–45.3.

Refs none.

Orosius' *Historiae* achieved great popularity in the Middle Ages, and some 250 MSS, containing all or part of this work, are still in existence. These can be subdivided into a number of clearly defined "families," more than one of which was represented in England by the twelfth century; see Bately (GR 5637) and Bately (1980 pp lv–lx). It is thus somewhat surprising

to find that only one copy, written in the second half of the eighth century, possibly in Northumbria, has survived—in the form of fragments in Düsseldorf—from Anglo-Saxon England. The next oldest, the Cambridge MS, dates from the very end of the period.

In addition to the specific quotations and citations noted above, BEDE uses Orosius elsewhere in his work: for lists, see the indices to the ECCLESIASTICAL HISTORY (p 592), the COMMENTARY ON GENESIS (p 263), the CHRONICA MAIORA (pp 783–84), and the NOMINA REGIONUM ATQUE LOCORUM DE ACTIBUS APOSTOLORUM (p 379). ALDHELM may echo Orosius in his PROSE DE VIRGINITATE (247.15–16; see also Marenbon 1979 pp 77–78) as may ALGUIN in EPISTLE 200 (331.6–7).

There are also Orosius lemmata in the ÉPINAL, ERFURT, LEIDEN, and CORPUS GLOSSARIES (for Épinal-Erfurt, see Pheifer 1974 pp xlv–xlvii; for Leiden, see Hessels 1906 pp 38–39; for Corpus, see the discussion in Lindsay 1921b pp 12–14, and Lindsay 1921a passim). As Pheifer (1987) observes, the arrangement of the Épinal-Erfurt glosses and the existence of two adjacent runs of entries suggest that these glosses were extracted by the compiler from a MS containing interlinear and possibly also marginal glosses. They also show that Latin texts were being construed in the vernacular when Épinal-Erfurt was compiled in the late seventh century. Bolton (1977a p 390) notes that the commentary by REMIGIUS ON BOETHIUS' CONSOLATIO in Cambridge, University Library MS Kk.3.21 (HG 23) includes material probably from Orosius that is not found in the other MSS of this work; see also Bolton (1977b p 47) for a reference to a gloss from Orosius in another Remigius commentary, in Antwerp, Plantin-Moretus Museum 190 (HG 776).

The Old English version (*Or*) may well have been written in response to the request by King Alfred (d. 899) for translations of those books that are most necessary for all men to know; see Bately (1980 pp lxxxvi–xciii). However, connections between it (or the Latin on which it is based) and Alfred's *Boethius* (*Bo*; B9.3.2) are not proven, while the authors of the world history annals in the *Anglo-Saxon Chronicle* made use of Latin authorities other than Orosius. For refutation of the claim that Alfred himself translated Orosius, see Raith (1951), Whitelock (GR 436), Bately (GR 5647), and Liggins (GR 5648). For an Old French poem that seems to have had the Old English version as its source, see Millard (1957 pp 6–18) and Bately (GR 5635).

Cross (1973) shows that the *Historiae* is the ultimate source for some details about portents and events at Christ's birth in VERCELLI HOMILIES 5 and 6 (*HomS* 1, B3.2.1; and *HomU* 10, B3.4.10). For bibliography on the Old English Orosius, see GR 5592–5733, Bately (1979), Bately (1984), and Bately (1986). The Latin text on which Sweet (GR 5597) based the ex-

cerpts in his edition of the Old English is close neither to the original nor to the lost MS used by the translator. For a list of known Latin MSS, see Bately and Ross (1961; addenda in progress). For Insular features in a commentary on the early sections of the *Historiae* preserved in Vatican, Reg. lat. 1650, see Lehmann (vol 2 pp 30–31).

Janet M. Bately

PASCHASIUS RADBERTUS: *DS* 12.295–301; *DTC* 13.1628–39; *NCE* 10.1050; *ODCC* 1039. See also RATRAMNUS.

De corpore et sanguine Domini [PASCH.RAD.Corp.sang.Dom.].

MSS 1. London, BL Royal 8.B.xi: HG 474.

2. Salisbury, Cathedral Library: HG 731.

Lists—*A-S Vers* none.

Quots/Cits ? *ÆCHom* II, 15 (B1.2.18) 159–73: see below.

Refs none.

ÆLFRIC very probably relied on the eucharistic treatise of Paschasius Radbertus—*De corpore et sanguine Domini*—as his source for two lurid miracle stories found in his Easter homily. In the first, the Eucharist appears as an infant being slaughtered by an angel with a knife; in the second, told of GREGORY THE GREAT, the Eucharist is transformed into a bloody finger as Gregory offers it to a woman who harbored doubts about the nature of Christ's true presence in the communion wafer. These two stories are also found, though in reverse order, in chapter xiv of the eucharistic treatise written by Paschasius between 831 and 833 and revised about ten years later. Ælfric's use of Paschasius as a source is open to question: he may have used an altogether different source for the two, and the stories in Paschasius may in fact be the work of a later interpolator.

The story concerning the dismembered infant occurs in the *VITAE PATRUM*—a fact pointed out by Ælfric—and the story of the doubting woman is found in several early biographies of Gregory. Ælfric may have relied on these earlier sources and independently decided to bring the miracles together. It is more likely, however, that he encountered them already joined in chapter xiv of Paschasius.

Although the text in the *PL* contains both miracle stories, scholars have begun to question whether they were part of the original work. Some have apparently accepted the authenticity of both (e.g. McCracken, in McCrack-

en and Cabaniss 1957 p 92), but the most recent editor of the eucharistic treatise, Beda Paulus (Bibliography Part I), confirms only the story of Gregory and the doubting woman as an authorial addition to the so-called second edition. Relying in part on the work of Sardemann (1877), Paulus relegates the story of the infanticide to a fourth edition that is characterized by a number of non-authorial interpolations (CCCM 16.xxxv and 88-89). Roach (1939 pp 22-33) takes a more extreme view and regards both miracle stories as later interpolations. On the whole it seems best to assume that at least one of the miracle stories is authentic and that Ælfric probably found both in a later edition of *De corpore et sanguine Domini*. It is also possible that Ælfric may have encountered the stories circulating together in florilegia or eucharistic treatises closely associated with Paschasius; see Leinbaugh (1986 p 304).

Theodore H. Leinbaugh

PAULINUS OF NOLA: *DS* 12.592-602; *OCD* 791; *ODCC* 1054; *NCE* 11.28-29.

Bishop of Nola (near Naples) and Christian poet of the late fourth and early fifth centuries, Paulinus was a student of AUSONIUS, and corresponded with AMBROSE, AUGUSTINE, RUFINUS, SULPICIUS SEVERUS, and St Martin of Tours, among others. His poems include annual *natalicia* in honor of FELIX NOLANUS (see ACTA SANCTORUM).

Carmina [PAVL.NOL.Carm.]: *CPL* 203.

MSS 1. Leningrad, Public Library Qv.XIV.1: HG 847; *CLA* 11.1622.

2. Vatican, Pal. lat. 235: HG 910; *CLA* 1.87.

3. London, BL Royal 15.B.xix: HG 491.

Lists 1. Æthelwold: ML 4.7.

2. Peterborough: ML 13.38.

3. ? Alcuin: ML 1.12.

A-S Vers none.

Quots/Cits 1. ALDH.Metr. 96.15-16: PAVL.NOL.Carm. XV.1.

2. BEDA.Art.metr.: see below.

3. BEDA.Vit.Cuthb.(metr.) 974: PAVL.NOL.Carm. XXVII.645.

4. BEDA.Comm.Luc. 135, 1360-67: PAVL.NOL.Carm. XXVII.415-20.

5. ANON.Mir.Nin. 36: PAVL.NOL.Carm.XVIII.24.

6. ANON.Mir.Nin. 364: PAVL.NOL.Carm. XV.43.

7. ANON.Mir.Nin. 439: PAVL.NOL.Carm. XV.275.

8. ANON.Mir.Nin. 502: PAVL.NOL.Carm. XXVII.233.

Refs 1. BEDA.Vit.Fel. 798.6-9.

2. BEDA.Hist.eccl. V.xxiv.34-35.

A corpus of six poems (in the order 15, 16, 18, 28, 27, and 17) was known to BEDE by the end of the seventh century. Benedict Biscop probably brought the collection from Italy. The two Insular MSS, Vatican and Leningrad, are the only extant MS evidence of this corpus; see Châtelain (1880) and the discussion by T. Brown and Mackay (1988). The tenth-century Royal MS contains *Carmen* 25.1-65 under the rubric "incipit epythalamium a sancto Paulino." However, it is just one among several extracts from various other authors, and the MS is very complex. The English connections of the MS itself are not clear, and it likely that it originated on the continent; the date of its arrival in England is unknown.

The Æthelwold list refers to a "uita sancti felicis metrice," presumably the corpus of six poems; and the Peterborough entry, "vita sancti Felicis uersifico," undoubtedly refers to the same MS; see James (GR 123, pp 19-20). The reference in the Alcuin list is not to a specific work.

Bede regularly cites the author by name for his quotations in *De arte metrica* (see CCSL 123C.785 for a list of 17 quotations), and in addition to the lines that he quotes in his metrical *Life of Cuthbert* he echoes the work elsewhere (143 and 948). At the beginning of his *Vita S Felicis*, Bede names the source that he adapts and paraphrases and in the list of his works at the end of the ECCLESIASTICAL HISTORY he again acknowledges Paulinus as his source; see Mackay (1976 and, with T. Brown, 1988). His paraphrase of *Carmen* 15 in his MARTYROLOGY clearly comes through his early life of Felix, although Quentin (1908 pp 107-08) suggests a direct relationship. In addition to ALDHHELM'S quotation of an entire line in his DE METRIS, he echoes the work in his verse DE VIRGINITATE: in particular, N. Wright (1985) has demonstrated Aldhelm's intense imitation of word, phrase, and thought or image from the short Paulinus corpus in the first 83 lines (the prologue) of this work. Godman (1982, see the index; but see also N. Wright 1985) indicates ALCUIN'S possible echoes of Paulinus' work. In addition to the lines quoted in the anonymous *Miracula S. Nyniae*, this work also echoes Paulinus once (449: *Carmen* XXVII.104).

There is a reference in the twelfth-century Durham booklist (Mynors 1939 p 2) to a "liber Paulini Anglicus" (Raine 1938 p 5; and Becker 1885 p 242); it may refer to an Anglo-Saxon translation of Paulinus, but no MS has been identified.

Thomas W. Mackay

PRISCIAN

Priscian provided his Greek-speaking pupils in early sixth-century Constantinople with a comprehensive account of most aspects of the Latin language in a series of works: the *INSTITUTIONES GRAMMATICAE*, a monumental reference grammar in eighteen books; the *INSTITUTIO DE NOMINE ET PRONOME ET VERBO*, a concise text which outlines the principal formal categories of the inflecting parts of speech; the *PARTITIONES DUODECIM VERSUUM AENEIDOS PRINCIPALIU*, an extended analysis in question-and-answer form of each word in the first line of each of the twelve books of VERGIL's *AENEID*; *De figuris numerorum*, a guide to terminology relating to numerals; *De metris Terentii*, a short treatise on the metres employed by the comic playwright Terence; and the *Praeexercitamina*, a Latin translation of a Greek rhetorical treatise. I have found no evidence that Anglo-Latin grammarians were familiar with these last three works (*De figuris numerorum* was used by ÆLFRIC in his grammar at second hand only: see *EXCERPTA DE PRISCIANO*), but such evidence may be forthcoming from borrowings in works on subjects other than grammar. Of doubtful authenticity is the *DE ACCENTIBUS*, a treatise on the accentuation and prosody of nouns and verbs. These works were not transmitted as a group: the *Institutio de nomine* usually traveled independently, along with other grammars for use at the intermediate level; the *Institutiones grammaticae* either traveled alone (sometimes without its last two books, which in the post-Conquest period were often transmitted separately) or together with the *De accentibus*; and the *De figuris numerorum*, *De metris Terentii* and *Praeexercitamina* formed a small corpus which generally circulated as a unit. In view of these different patterns of transmission—exemplified in Anglo-Saxon England as clearly as on the Continent—it is appropriate to handle these texts separately.

Institutio de nomine et pronome et verbo [PRISC.Nom.pron.uerb.].

MSS Worcester, Cathedral Library Q 5: HG 765.

Lists ? Alcuin: ML 1.16.

A-S Vers none.

Quots/Cits 1. ALDH.Ped.reg. 174.16–17: PRISC.Nom.pron.uerb. 453.28.

2. TATWIN.Gramm.: see below.

3. BONIF.Gramm. III.250 (*De uerbo*): PRISC.Nom.pron.uerb. 454.8.

Refs BONIF.Gramm. 44,250.

This work was widely read by the earlier generation of Anglo-Latin grammarians, being one of the only four works (along with DONATUS, ASPER/ASPORIUS, and the first book of ISIDORE's *ETYMOLOGIAE*) shared by ALDHelm, TATwine (used throughout), and BONIFACE. Although there is

every reason to suppose that it retained its popularity into the later Anglo-Saxon period, direct evidence is scarce for two reasons. First, the practice in booklists and elsewhere of citing works by author's name rather than by title often makes it impossible to tell whether this work or the *INSTITUTIONES GRAMMATICAE* was meant, as in Alcuin's list of the books, or rather authors, represented at York. Occasionally, however, the context will provide a clue: Boniface, referring at 44,250 to Priscian's views on verbal nouns, gives us enough information to locate the source of the discussion in the *Institutio de nomine*. Secondly, the widespread distribution of versions of the *Declinationes nominum* and other texts which draw heavily on the *Institutio de nomine* means that the likelihood of indirect borrowing (as in ÆLFRIC's grammar and *Beatus quid est* fol 97v ff.) is high.

Karlsruhe, Badische Landesbibliothek Fragm. Aug. 122 (Passalacqua 1978, number 245; *CLA* 7.1009 and 8.**1009) + Zurich, Staatsarchiv A.G. Nr. XIII (Passalacqua 1978, number 762; *CLA* 7.1009 and 8.**1009; eighth century from an Anglo-Saxon center on the Continent) contains a version of the *Institutio de nomine* which is textually very close to that used by Boniface (Law 1981 p 757). The Worcester MS contains the work on fols 48–64.

One Carolingian commentary on the *Institutio de nomine* is attested in Anglo-Saxon England: REMIGIUS', in London, BL Cotton Domitian I (fols 40–51; HG 326). The opening of this text, as yet unedited in its entirety, was printed by Jeudy (1982) from Amiens, Bibliothèque Municipale 425. See further Jeudy (1972) on the MSS and commentaries.

Institutiones grammaticae [PRISC.Inst.gramm.].

MSS 1. Cambridge, Jesus College 28 (Q.B.11): HG 123; Passalacqua 1978 number 79.

2. Cambridge, Trinity College O.2.51 (1151): HG 192; Passalacqua 1978, number 84.

3. Canterbury, Cathedral Library Add.12719 + Maidstone, Kent County Archives Office, PRC 491a and b: HG 211; Passalacqua 1978, numbers 97 + 344.

Lists 1. ? Alcuin: ML 1.16.

2. ? Worcester: ML 11.18.

A-S Vers 1. ALCUIN.Exc.Prisc.

2. ANON.Oxford, St John's College 17: see below.

Quots/Cits 1. ALDH.Ped.reg.: see below.

2. ALCUIN.Gramm.: see below.

Refs 1. ALCUIN.Gramm.: see below.

2. ANON.Beat. fols 107v, and 110.

This work was little read in England before the later Anglo-Saxon period, being used, it would appear, only by ALDHELM (for a list of borrowings, see *MGH* AA 15.545). It should be noted that despite the large number of parallels listed in the apparatus fontium to BEDE'S DE ORTHOGRAPHIA, Bede did not use the *Institutiones* at all. The evidence at present available suggests that it was popularized on the Continent by ALCUIN: his own grammar makes fairly heavy use of it, he compiled the earliest known collection of excerpts from it (O'Donnell 1976), and the first wave of ninth-century copies spread outwards from his monastery of Tours. What we do not know is where he came into contact with it: did he bring a copy with him from York, or did he first encounter it on the Continent? Another vexed question is the role of the Irish in the introduction of the *Institutiones grammaticae* to Alcuin and to the Continent generally, an issue which might be resolved by a comparison of the readings of the early Irish copy, St Gall 904, with those in (a) Alcuin's excerpts; (b) the early MSS from Tours and the surrounding area; (c) the passages quoted by ninth-century *Scotti peregrini* in Francia: Sedulius Scottus, Murethach, and the anonymous author of the *Ars Laureshamensis*.

The work may be mentioned in two booklists: on the Alcuin list, see above; the Worcester catalog lists "Priscianus maior," which is the name used in some MSS for this work.

Fritzlar, Stiftskirche S. Peter, Schatzkammer s.n. (Passalacqua 1978, number 209; *CLA* 8.1133) + Kassel, Landesbibliothek Philol. Fol. 15 (Passalacqua 1978, number 247; *CLA* 8.1133; eighth century, from an Anglo-Saxon center in Germany) contain fragments of the *Institutiones*.

Alcuin's excerpts (in which he refers often to Priscian; see *PL* 101.859C, 873C, 877C, 880D, 895B, and 896B) heralded a flood of reworked versions of the *Institutiones grammaticae*—florilegia, abbreviations, versions in question-and-answer form—designed to help the student master its content, which often differed from that of DONATUS and the other Late Latin grammarians in both terminology and substance. This process of gradually working through and digesting the *Institutiones grammaticae*, the indispensable preparation for the flowering of speculative grammar in the thirteenth century, is visible in later Anglo-Saxon England in the collection of excerpts from the *Institutiones* in Oxford, St John's College 17 (fols 159v-175; parts of the contents of the manuscript are associated with Byrhtferth; see Baker 1982) and in the anonymous EXCERPTIONES DE PRISCIANO, ÆLFRIC's principal source for his grammar (Ælfric's references to Priscian—94,3; 110,4; 129,14; 135,10; 145,3; 205, 12; 262,16; and 263,19—are to this work). Direct study of the *Institutiones* is attested by the three copies from later Anglo-Saxon England. There are also two references to Priscian in the anonymous unprinted grammar in London, BL Harley 3271 (HG 435).

De accentibus [PRISC.Accent.].

MSS 1. Cambridge, Jesus College 28 (Q.B.11): HG 123; Passalacqua 1978, number 79.

2. Cambridge, Trinity College O.2.51 (155): HG 192; Passalacqua 1978, number 84.

Lists—Refs none.

The *De accentibus* often circulated along with the INSTITUTIONES GRAMMATICAE, as in these two MSS. See La Conte (1981) for further MSS of the work.

Partitiones [PRISC.Part.].

MSS Reims, Bibliothèque Municipale 1097: Passalacqua 1978, number 572.

Lists—Refs none.

This copy of the *Partitiones* has only recently been recognized as coming from Anglo-Saxon England (Gneuss 1988 p 201). It contains glosses from REMIGIUS' commentary on fols 1-2. See also Gluck (1967) and Jeudy (1971).

V. Law

PROBA

Cento virgilianus [PROBA.Cent.]: *CPL* 1480; *LTK* 2.993 (under "Cento").

MSS—A-S Vers none.

Quots/Cits ALDH.Ped.reg. 188.28-31: PROBA.Cent. 569.1.

Refs none.

Proba's Cento, generally believed to date from the third quarter of the fourth century, is one of the earliest adaptations of Scripture to classical verse form, in this case borrowing verbatim lines and half lines from VIRGIL's poetry and rearranging them to approximate the scriptural narrative of Genesis, Exodus and several episodes from the New Testament. In the Middle Ages the work was frequently bound with other versifications of Scripture for use in schools, despite its having received severe criticism by JEROME, and denunciation in the GELASIAN DECREE (326). The work is bound with texts known for their use in education, such as ALDHELM'S SYMPOSIA and AENIGMATA in Continental MSS Vatican, Reg. lat. 251 and 1666. Aldhelm's citation of the first line of the prologue along with the composer's name suggests first-hand knowledge in Anglo-Saxon England. The Cento

is also contained in MS Cambridge, Trinity College O. 7. 7. although this dates from the twelfth century.

Clark and Hatch (1981) present an English translation of the Cento and a discussion of the poet's identity and the work's principal themes. Herzog (1975) examines the Cento's role in the formation of the biblical epic as a literary genre. Contreni (1978) discusses the use of Proba in education on the Continent. Opelt (1964) points to Proba's depiction of Christ as angry lawgiver. This depiction may have influenced subsequent Germanic portrayals of Christ as heroic warrior, e.g. in the *Dream of the Rood* (*Dream*, A2.5).

Daniel Nodes

PRUDENTIUS: *NCE* 11.928-29; *DMA* 10.198-99.

Prudentius, a fourth-century Spanish poet, began writing poetry only late in his life. According to the *PRÆFATIO* to his works, he was born in 348 and began writing in 405. Since in his poetry he does not seem to be aware of the sack of Rome in 410, he appears to have written all his works, i.e. the *CATHEMERINON*, the *APOTHEOSIS*, the *HAMARTIGENIA*, the *PSYCHOMACHIA*, the two books of the *CONTRA SYMMACHUM*, the *PERISTEPHANON*, and the *DITTOCHAEON*, in fewer than five years.

The first evidence that Prudentius' works were known in England appears with ALDHELM'S *CARMEN DE VIRGINITATE*. Though Aldhelm does not mention Prudentius by name, the verbal parallels between their works (see Ehwald 1919 passim, Lapidge and Rosier 1985 p 100, and Wieland 1986 pp 89-90) are too numerous to be explained as mere coincidence. Prudentius seems to have remained popular with the Anglo-Saxons, since later Anglo-Latin writers such as BEDE and ALCUIN both quote from and echo his poems.

The earliest extant Anglo-Saxon MSS containing works by Prudentius were written in France in the late ninth or early tenth century, and were brought to England in the course of the tenth century (Oxford, Bodleian Library Rawlinson C 697: HG 661; and Cambridge, Corpus Christi College 223: HG 70). During the tenth century the English produced their first extant MSS with Prudentian works. Only three contain all the poems: Cambridge, Corpus Christi College 223 (HG 70; the first folio is lost); Durham, Cathedral Library B.IV.9 (HG 246); and Oxford, Bodleian Library Auctarium F.3.6 (HG 537).

The extant Anglo-Saxon MSS contain Latin glosses for all of Prudentius' works, suggesting that his poems were studied in the schools. Old En-

lish glosses appear in all poems but the *APOTHEOSIS* and the *DITTOCHAEON*. The *PSYCHOMACHIA* of four MSS is illustrated.

Prudentius' name appears in the Alcuin and Sæwold booklists (ML 1.12, and 8.30), but since no work is specified, they may refer to all, or any, of Prudentius' poems.

Even though Prudentius' works were obviously known and studied in Anglo-Saxon England, they are not explicitly echoed in Old English literature to any great extent. Hermann (1976) argues that the *PSYCHOMACHIA* influenced certain images in the poetic *Solomon and Saturn* (*MSol*, A13), Cook (GR 3265, p 216) notes a parallel between *ChristC* (A3.1) and *CATHEMERINON* 6, 85ff. (but see Biggs 1986 p 34), and Cherniss (GR 1073) notes that Satan in *Juliana* (A3.5) uses imagery "which calls to mind the imagery of . . . Prudentius' *Psychomachia*" (p 198). Prudentius' influence on Anglo-Saxon literature is strongest in the Anglo-Latin works; his influence on Old English literature seems to be limited to tone and images.

Praefatio [PRVD.Praef.]: *CPL* 1437.

MSS 1. Boulogne, Bibliothèque Municipale 189: HG 805.

2. Durham, Cathedral Library B.IV.9: HG 246.

3. Oxford, Bodleian Library Auctarium F.3.6 (*SC* 2666): HG 537.

Lists see the introduction above.

A-S Vers see below.

Quots/Cits—Refs none.

The *Praefatio* gives a brief autobiographical sketch of Prudentius and introduces his poems. It does not seem to be echoed by any Anglo-Latin writer. There are some Old English glosses in the Boulogne MS (see AC C94.1, but the glosses are attributed there to the *PSYCHOMACHIA*).

Cathemerinon [PRVD.Cath.]: *CPL* 1438.

MSS 1. Boulogne, Bibliothèque Municipale 189: HG 805.

2. Cambridge, Corpus Christi College 223: HG 70.

3. Cambridge, Corpus Christi College 391: HG 104.

4. Durham, Cathedral Library B.III.32: HG 244.

5. Durham, Cathedral Library B.IV.9: HG 246.

6. London, BL Additional 37517: HG 291.

7. London, BL Cotton Vespasian D xii: HG 391.

8. Oxford, Bodleian Library Auctarium F.3.6 (*SC* 2666): HG 537.

9. Oxford, Oriel College 3: HG 680.

10. Rouen, Bibliothèque Municipale 231 (A.44): HG 920.

11. Vatican, Reg. lat. 338 (folios 64-126): HG 914.

Lists 1. see the introduction above.

2. Exeter: ML 10.36.

A-S Vers HyGl 3 (C18.3): see below.

Quots/Cits—Refs none.

The *Cathemerinon* consists of 12 hymns for daily use; the word itself is coined from the Greek word for "daily." Only MSS 1, 2, 5, 8, and 9 contain the entire work; these MSS also all contain Old English glosses (see AC C94.1, 94.4, 94.5, 94.8, and 94.9 respectively, but the glosses are attributed there to the *PSYCHOMACHIA*). The others contain only hymns drawn from the work: *Cathemerinon* I.1-8, 81-84, and 97-100 (= hymn 18); *Cathemerinon* II.1-8, 48-49, 52, 57, 59-60, and 67-68 (= hymn 21), and *Cathemerinon* II.25, 93-94, and 96-108 (= hymn 24). MS 6 contains an additional hymn (12a) consisting of *Cathemerinon* VI.125-52 (the numbering of these hymns is Gneuss' in GR 6248). These hymns are part of the New Hymnal and were used in the daily office of monks and clergy from the tenth century onward. Since (aside from 12a) they were translated into Old English in the *Expositio Hymnorum*, they constitute the only extended translations of Prudentian lines into the vernacular.

Echoes of the *Cathemerinon* appear in ALDHELM'S *CARMINA ECCLESIASTICA* (IV.x.8: *Cathemerinon* III.105), and in his *ENIGMATA* (XCVI.1: *Cathemerinon* V.48); both are listed in Manitius (1886 p 571). BEDE echoes the work twice in his metrical *VITA S. CUTHBERTI* (573: *Cathemerinon* V.156; and 970: IV.74).

Apotheosis [PRVD.Apoth.]: CPL 1439.

MSS 1. Cambridge, Corpus Christi College 223: HG 70.

2. Durham, Cathedral Library B.IV.9: HG 246.

3. Oxford, Bodleian Library Auctarium F.3.6 (SC 2666): HG 537.

Lists see the introduction above.

A-S Vers—Refs none.

The *Apotheosis* (Greek for "deification") is an argument for the divinity of Christ, in opposition to the pagans and certain heretics. ALDHELM echoes the work twice in his *CARMINA ECCLESIASTICA* (IV.viii.6: *Apotheosis* 127; and IV.xiii.5: 544); and in his *CARMEN DE VIRGINITATE* (34: prooem 2; 679: 697; and 851: 127). BEDE may echo *Apotheosis* 74 in his metrical *VITA S. CUTHBERTI* (13). ALCUIN echoes *Apotheosis* 153 in his *VERSUS DE SANCTIS EUBORICENSIS ECCLESIAE* (100). Strecker (1922 p 20) argues that the echo of *Apotheosis* 705 in the anonymous *Miracula S. Nyniae* (393) is due to indirect influence. Ehwald lists Aldhelm's *Carmina ecclesiastica* II.7 as echoing *Cathemerinon* IX.1-9; this should be IX.19 (see Manitius 1886 p 571); but *Apotheosis* 602 provides a closer parallel.

Hamartigenia [PRVD.Hamart.]: CPL 1440.

MSS 1. Cambridge, Corpus Christi College 223: HG 70.

2. Cambridge, University Library Gg.5.35: HG 12; see below.

3. Durham, Cathedral Library B.IV.9: HG 246.

4. Oxford, Bodleian Library Auctarium F.3.6 (SC 2666): HG 537.

Lists see the introduction above.

A-S Vers see below.

Quots/Cits none.

Refs ALCVIN.off.per.Fer. 544.12-47: PRUD. Hamart.931-66.

The *Hamartigenia* (Greek for "origin of evil") explores the beginnings of sin and evil in this world. The Cambridge University MS contains only lines 931-66, a hymn beginning with "O dee cunctipotens." This is the closing prayer of the *Hamartigenia*, and was used by ALCUIN as an independent prayer in the *OFFICIA PER FERIAS*; this presumably explains its independent circulation. Old English glosses appear in the Bodleian manuscript (AC C94.8), but they are attributed there to the *PSYCHOMACHIA*.

ALDHELM echoes the work in his *CARMEN DE VIRGINITATE* — 1: *Hamartigenia* 281; 103: 524-25; and 2740: 171 — and in his *ENIGMATA* — LXXVI.1: 340 (see Manitius 1886 p 571). BEDE echoes *Hamartigenia* 537 in his metrical *VITA S. CUTHBERTI* (709); and ALCUIN 722 in his *VERSUS* (932).

Psychomachia [PRVD.Psych.]: CPL 1441.

MSS 1. Cambridge, Corpus Christi College 23, pt. 1: HG 38.

2. Cambridge, Corpus Christi College 223: HG 70.

3. Cambridge, Trinity College O.2.51 (1155), pt. 1: HG 191.

4. Cambridge, University Library Gg.5.35: HG 12.

5. Durham, Cathedral Library B.IV.9: HG 246.

6. London, BL Additional 24199 (folios 2-38): HG 285.

7. London, BL Cotton Cleopatra C viii (folios 4-37): HG 324.

8. Munich, Bayerische Staatsbibliothek, clm 29031b: HG 852.

9. Oxford, Bodleian Library Auctarium F.3.6 (SC 2666): HG 537.

10. Oxford, Bodleian Library Rawlinson C.697 (SC 12541): HG 661.

Lists 1. see the introduction above.

2. Exeter: ML 10.35.

3. Worcester: ML 11.11.

A-S Vers see below.

Quots/Cits 1. BEDA.Art.metr. I.xiii.64: PRVD.Psych. 98.

2. BEDA.Art.metr. I.xiii.66: PRVD.Psych. 594.

3. BEDA.Art.metr. I.xx.9-12: PRVD.Psych. praefatio 1-4.

4. ANON.Vit.Oswaldi: see below.

Refs none.

The *Psychomachia* describes the allegorical fight of seven virtues against seven vices; the word is coined from two Greek words meaning "soul" and "battle"; hence it means "battle for" or "in the soul." Without doubt it was the best known of Prudentius' poems in Anglo-Saxon England. It is preserved in more MSS than any other of his works (on the MSS, see Wieland 1987; the Munich MS is a fragment), except for the selections from the CATHEMERINON which became part of the daily office. Old English glosses appear in MSS 1, 2, 4, 7, 8, and 9 (see AC C94.3, 94.4 and Page 1979, 94.2, 94.6, 94.7, and 94.8 respectively).

The *Psychomachia* is quoted and echoed more often than any other Prudentian poem, with echoes in ALDHELM, BEDE, BONIFACE, ALCUIN, and BYRHTFERTH. The influence of the *Psychomachia* on the section of Aldhelm's CARMEN DE VIRGINITATE usually referred to as "de octo vitiis principalibus" has both been overrated and underestimated: it does not constitute "presque un plagiat de Prudence" as Lavarenne (1948 p 26) claimed, but neither is it true that it was written "Prudentii in Psychomachia exemplo non adscito" (Ehwald MGH AA15 p 452). Hermann (1983) is aware "that certain passages reveal the direct dependence of *De octo principalibus vitiis* upon the *Psychomachia*" (p 192), but concentrates on the differences rather than the similarities between the two. Rosier, too, acknowledges the verbal parallels, but asks why Aldhelm did not imitate the *Psychomachia* more closely (Lapidge and Rosier 1985 p 100). Wieland (1986) suggests that Aldhelm wished to turn CASSIAN'S COLATIONES into verse and in doing so used "echoes and overtones of Prudentius' *Psychomachia*" (p 90). The known parallels between the works occur in this section; two are listed in the edition of Aldhelm (*Carmen de virginitate* 2575: *Psychomachia* 436; and 2882: 736); one (2865: 6) is noted by Rosier in Lapidge and Rosier (1985 p 100); and one (2547: 452) by Wieland (1986 p 89) who also suggests the parallel 2634: 96. One further parallel occurs between Aldhelm's CARMINA ECCLESIASTICA IV.v.1 and *Psychomachia* 467.

There is a verbal parallel between BONIFACE'S ENIGMATA 15 and the *Psychomachia* 436, but Boniface probably modeled his line on ALDHELM'S CARMEN DE VIRGINITATE 2575, which itself echoes of the *Psychomachia* 436. Dümmler (MGH PLAC 1, p 14), and following him Ogilvy (BKE p 231) see a parallel between Boniface's *Enigmata* 372 and the *Psychomachia* 161, but the resemblance is slight. BEDE echoes the *Psychomachia* 290 in his metrical VITA S. CUTHBERTI (29). ALCUIN echoes the work in his VERSUS (10: *Psychomachia* 645; 158: 29; 535: 197; 569: 645; 1562: 609). BYRHTFERTH echoes *Psychomachia* 6 in his *Manual* 16.7 (*ByrM*, B20.20.1), though the editor lists the non-existent "*Psychomachia* vi, 744" as the place of the verbal echo. Lapidge (1988 p 96) notes a parallel between an elegiac couplet attributed to Æthelwold and *Psychomachia* 875. On the use of the *Psychomachia* 286-90, 769-71, and 785-86 in the *Vita Oswaldi*, see Hermann (1983 pp 189-90).

Peristephanon [PRVD.Peristeph.]: CPL 1443.

- MSS 1. Boulogne, Bibliothèque Municipale 189: HG 805.
 2. Cambridge, Corpus Christi College 23, pt. 1: HG 38.
 3. Cambridge, Corpus Christi College 223: HG 70.
 4. Durham, Cathedral Library B.IV.9: HG 246.
 5. Oxford, Bodleian Library Auctarium F.3.6 (SC 2666): HG 537.
 6. Oxford, Oriel College 3: HG 680.

Lists 1. see introduction above.

2. Exeter: ML 10.37.

A-S Vers see below.

Quots/Cits none.

Refs BEDA.Vit.Fel. 789.6-16: PRVD.Peristeph. IX.

The *Peristephanon* consists of 14 poems praising various martyrs; the word is derived from the Greek word for "crown." In MS 5 the Passio Romani (= *Peristephanon* X) is separated from the other poems in the *Peristephanon*. Old English glosses appear in MSS 1, 2, 3, and 5 (see AC C94.1, 94.3, 94.4, and 94.8 respectively, but the glosses are attributed there to the PSYCHOMACHIA).

ALDHELM echoes the *Peristephanon* in his CARMINA ECCLESIASTICA (IV.viii.6: *Peristephanon* X.318; IV.xi.10: III.156; both are listed in Manitius 1886 p 571); his CARMEN DE VIRGINITATE 1952 and 2546 echo *Peristephanon* XIV.55 (Wieland 1986 p 90). BEDE echoes it in his metrical VITA S. CUTHBERTI (723: *Peristephanon* VIII.7; 843: XI.5).

Contra Symmachum [PRVD.Contr.Symm.]: CPL 1442.

- MSS 1. Boulogne, Bibliothèque Municipale 189: HG 805.
 2. Cambridge, Corpus Christi College 23, pt. 1: HG 38.
 3. Cambridge, Corpus Christi College 223: HG 70.
 4. Durham, Cathedral Library B.IV.9: HG 246.
 5. Oxford, Bodleian Library Auctarium F.3.6 (SC 2666): HG 537.
 6. Oxford, Oriel College 3: HG 680.

Lists see introduction above.

A-S Vers see below.

Quots/Cits - Refs none.

The *Contra Symmachum* is an attack against the efforts, led by Symmachus, to revive the Roman pagan religion. MS 2 contains only lines 1-29. Old English glosses occur in MS 1 (see AC C94.1, but the glosses are attributed there to the PSYCHOMACHIA).

The *Contra Symmachum* I.38 is echoed in ALDHELM'S CARMINA ECCLESIASTICA (IV.vi.19) and in the CARMEN DE VIRGINITATE (1173, 1588, and 2059);

the *De uirginitate* (1383) also echoes *Contra Symmachum* II.780; all are listed by Manitius (1886 p 571). BEDE possibly echoes the *Contra Symmachum* in his metrical VITA S. CUTHBERTI (281: *Contra Symmachum* I.192; 585: I.480). ALCUIN echoes the work in his metrical VITA WILLIBRORDI (IV.12: *Contra Symmachum* II.448) and in his CARMINA (IX.37: *Contra Symmachum* II.1114)—neither is noted in the editions. Byrhtferth echoes *Contra Symmachum* II.477–78 in his *Manual* 8.10 (*ByrM*, B20.20.1).

Dittochaeon [PRVD.Ditt.]: CPL 1444.

- MSS 1. Cambridge, Corpus Christi College 223: HG 70.
 2. Cambridge, Trinity College O.2.31 (1135): HG 190.
 3. Durham, Cathedral Library B.IV.9: HG 246.
 4. Oxford, Bodleian Library Auctarium F.3.6 (SC 2666): HG 537.
 5. Oxford, Oriel College 3: HG 680.

Lists see introduction above.

A-S Vers none.

Quots/Cits ALCVIN.Epist. 26.44: PRVD.Ditt. 3.

Refs none.

The *Dittochaeon* consists of 48 tetrastichs, the first 24 of which present stories or scenes from the Old Testament, the second 24 from the New Testament; the word is coined from two Greek words meaning “double” and “food,” since Christians receive sustenance from both Testaments.

ALDHELM echoes the work in his CARMINA ECCLESIASTICA (IV.ii.2: *Dittochaeon* 190—see Manitius 1886 p 571). BEDE echoes it in his metrical VITA S. CUTHBERTI (478: *Dittochaeon* 138).

Epilogus [PRVD.Epil.]: CPL 1445.

- MSS 1. Boulogne, Bibliothèque Municipale 189: HG 805.
 2. Cambridge, Corpus Christi College 223: HG 70.
 3. Durham, Cathedral Library B.IV.9: HG 246.
 4. Oxford, Bodleian Library Auctarium F.3.6 (SC 2666): HG 537.

Lists see introduction above.

A-S Vers see below.

Quots/Cits—Refs none.

In the *Epilogus*, Prudentius prays that God may accept his poems as a suitable gift. Old English glosses appear in MS 1 (see AC C94.1, but the glosses are attributed there to the PSYCHOMACHIA). The *Epilogus* does not seem to be echoed by any Anglo-Saxon writer.

Gernot Wieland

RALPH D'ESCURES

Homily on the Virgin [RALPH.d'Es.Hom.].

MSS ? Worcester, Cathedral Library F.94.

Lists none.

A-S Vers LS 22 (B3.3.22).

Quots/Cits—Refs none.

Ralph d'Escures was Bishop of Rochester (1108–14), and later archbishop of Canterbury (1114–22). His homily on the Virgin Mary appears in Worcester F.94 (fols 1–2v), which is now regarded, with F.93, as a companion volume to Worcester F.92 (HG 763). The F.94 volume includes homilies from PAUL THE DEACON'S HOMILIARY, but has many additions of which this late homily is one. It was translated into Old English in the twelfth century, MS Cotton Vespasian D.xiv, printed by Warner (GR 5292). Max Förster (GR 6222) noted the source of the Old English, and later (1932) refined to take into account Wilmart's (1927) attribution.

The homily, with a prologue, is printed among the works of Anselm (Homily 9) in PL 158.644–49 (Bibliography Part I). It also appears without a prologue in PL 95.1505–08.

J.E. Cross

RATRAMNUS: DS 13.147–53; DCT 13.1780–87; and NCE 12.93–94.

De corpore et sanguine Domini [RATRAM.CORB.Corp.sang.Dom.].

MSS—A-S Vers none.

Quots/Cits AECHom II, 15 (B1.2.18); see below.

Refs none.

Ratramnus, a monk from the abbey of Corbie, is best known for his eucharistic treatise *De corpore et sanguine Domini* (written around 850), which challenges the realistic or metabolic interpretation of Christ's presence in the Eucharist put forward by his superior at Corbie, the abbot PASCHASIUS RADBERTUS. Ratramnus makes a distinction between the sacramental and historical body of Christ, arguing that “the bread and the blood that are placed on the altar are placed there as a figure (*in figuram*) or memorial of the death of the Lord” (p 68). This more figurative interpretation of the